



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XVII

Missionary.

CEYLON.

Extracts from the Journal of Mr. Poor in the Missionary Herald.

ADDITIONS TO THE CHURCH AT BATTICOTTA.

July 21, 1831. Quarterly communion held at this station. Harriet B. Meigs, and Mary Anne Poor, (the two eldest children in the mission,) ten members of the Seminary, and fifteen other natives were received into the church, on a public profession of their faith in Christ. The sermon preached on the occasion was founded on the passage, "Vow and pay unto the Lord thy God." It was a season of spiritual refreshing from on high, and we were urged by new motives to devote ourselves anew to the service of our Master in the work of the mission.

27. Commenced a course of evening preaching at South Araby.

Aug. 5. Went to the principal temple at Nellore, to see a man who, it is reported, has cut off his tongue from a belief that it will be miraculously healed, and that in consequence of his doing this penance he shall be relieved from the asthma, with which he has long been afflicted. I found the man lying under a tree near the temple, covered with a white cloth, and surrounded by a large concourse of people. Under an earthen pot kept filled with water, perforated in the bottom, and placed upon stones near the man's head, lay a piece of a tongue about an inch in length. This was so swollen by the running water, that it was not easy to determine whether it was part of a human tongue or not, nor was I permitted to examine it. I requested that I might look into the man's mouth, and satisfy myself whether his tongue had been cut off or not. To this his friends wholly objected, saying it would tend to counteract the object for which the penance was done. I then told them my motives for inquiring into the case, and that I saw some reasons for believing that they intended to impose upon the people by a pretended miracle. My remarks, I perceived, gave some offence, and occasioned a murmur of disapprobation. This is the season of the annual festival at the temple, and great multitudes are assembled.

18. From the reports given at our church meeting this evening, it appears that there is a great excitement and much boasting among the heathen, in consequence of the miracle wrought, as they fully believe, on the man mentioned above, who cut off a part of his tongue. As this affair took place at the time when great multitudes were assembled, not only from the Jaffna district, but from more distant parts of the island and from the adjacent continent, this reputed miracle will, for many years, be confidently appealed to in support of the prevailing system of idolatry. Different accounts are given of the supposed miracle. Some affirm that the tongue is grown to its natural size. Others, that though his tongue continues maimed, he has the power

of speech and is cured of disease. On these subjects the great mass of the people have no fear of being misled, and those who have discernment enough to distinguish truth from falsehood, are yet quite willing that others should be deceived. Consequently the circumstances of the case will probably never be known, but by those in the immediate vicinity of the temple, who have every motive for concealment and misrepresentation.

Sept. 12. It is now well ascertained that the man mentioned under date of August 5th, and who is a native of Nellore, did cut off a piece of his tongue, but whether that which was exhibited to the view of the people was the piece which he cut off, is doubtful. It is my intention to visit the man that I may if possible satisfy my own mind on this point. The man speaks in a lisping manner, and is still afflicted with asthma, to the shame and mortification of those who had confident expectations of a favorable result.

PANDITERRIPO--HEATHEN SUPERSTITIONS.

From Dr. Scudder's Journal.

July 20, 1831. Last night held a meeting in a village about two miles from the station, and baptized the woman who takes care of our infant. I was desirous that the people there might witness this ordinance. A large number attended. With divine leave she will partake of the Lord's supper to-morrow.

24. To-day I forbid any one coming to my inquiry meeting excepting those who had made up their minds to unite with the church after three months. About 20 attended. Two or three of them perhaps ought to be considered candidates.

Within a few weeks, no less than five cars have been drawn at heathen temples near me. Tracts have been distributed at each of them at the time. This morning it was with some difficulty they succeeded in getting a sufficient number of persons to perform the ceremonies. The great adversary of souls tries much to build up his kingdom at such times by bringing many people together. We find it a good time to destroy it by distributing Tracts.

At one of these temples there has been no drawing of the car for several years, and the occasion of having it drawn this year was a dream of an old woman. It was as follows: One night a person, having an elephants trunk like Pulliar's, appeared to her, and angrily asked her if it were proper to leave off the ceremonies which ought to be performed there. He, moreover, told her, that if there were not a reformation, terrible would be the consequences. The next morning she went to Changany, and made known her vision. Of course, the people believed all she said, and made haste to render to Pulliar his dues.

Obituary Notice of Harriet Meigs.

August 24, 1831. Yesterday the remains of the amiable and universally beloved Harriet, daughter of Mr. Meigs, were committed to the dust. About ten months

ago she began in earnest to seek the salvation of her soul, dedicated herself, as she trusted, to the Saviour, has glorified him on earth, and is now, as we have every reason to believe, with him in heaven. From the time I was called, I did not leave her until she died.

26. Went to Batticotta and preached a funeral sermon occasioned by the death of our dear departed young friend, from John xvii, 19, "Father I will that they whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me." I went into the little room where she used to retire for prayer, and transcribed the following, which she had scratched on the wall. "This is my little Bethel."

In darkest shades if he appear,
My dawning is begun;
He is my soul's bright morning star,
And he my rising sun.

30. Several of my native helpers went to a temple dedicated to Vishnu, to distribute tracts. There are but few temples, as far as I am informed, of this description in the district of Jaffna. Many, I suppose, feel an objection to worshipping him from the fact that he had not power to resist the curse of Paruvathe, Siva's wife. The history of this is as follows. Once Siva and Paruvathe were playing at cards, and Vishnu was appointed to determine who could play best.—Paruvathe, it appears won the game. When Siva perceived this, he beckoned to Vishnu to declare it in his favor. He did so. Immediately Paruvathe cursed him, and he became changed into a snake.

Sept. 5. Held the monthly concert of prayer with the natives. The recent tract, pointing out the similarity between the ceremonies of the Romish and heathen religions, seems calculated to do much good. It has induced some to ask, Has our religion come from the Tamul religion, or the Tamul religion from ours?

REMARKABLE PRESERVATION.

The boat in which Messrs. Yates and Pearce came up the arm of the sea from Kahree to Chittigunge, immediately returned with the native brethren to Kahree; but the moment it touched the ground, and our companions had landed, it sunk! It was an old boat, unfaithfully repaired for sale, the iron fastenings of which had been so corroded, that a plank of ten feet in length fell out! Mr. Pearce observes—"Had it parted when we were proceeding up the stream, our escape would have been all but hopeless. An overwhelming tide, with crocodiles and sharks, would have destroyed us in the water, or the tigers in the woods of the uninhabited Sunderbunds on both sides, would have cut off the hope of escape on the land."—*Chr. Watchman.*

KAHREE.—Later intelligence states that six or seven more families have renounced heathenism, and joined the Christian congregation. In noticing the importance of prayer for the success of missions, Mr. Pearce says—"We have seen that the rich outpourings of God's Holy Spirit are as effectual in the conversion of idolaters in India, as of nominal Christians in Europe.—*ib.*

LETTER FROM MR. BREWER,

TO THE EDITOR OF THE NEW-YORK EVANGELIST.

Smyrna, April 2d, 1832.

My Dear Brother,—The sickness of one of the masters in our family with the small pox, has prevented us this evening from holding our monthly concert with the brethren. We have, however, in the family

circle read the scriptures, repeated religious intelligence contained in our letters, and endeavored to unite with those who love the Saviour in every land, in imploring more abundant displays of his grace in the conversion of the children of men.

I love on such occasions also, as my days are filled up with labors, to steal an hour from slumber, for communing with the people of God in the dear home of my childhood, and of bringing before them arguments calculated to quicken our efforts for spreading the gospel through the earth. The subject which is at this time on my mind, is *the conversion of the 80 or 100 millions of Mohammedans*, who are found scattered over the eastern continent. Contemplating this heresy as almost co-extensive in time and numbers with Christianity itself, and calling to mind how few direct or indirect efforts have been made to "bring them to the knowledge of the truth as it is in Jesus," well may our hearts be ready to die within us! But when we turn our thoughts to the purpose, promise and perfections of God, and listen to his word unto us, "Not by might, nor by power, but by my Spirit saith the Lord of Hosts," we may also by faith hear him saying, "Who art thou, O great mountain?—thou shalt become a plain."

Is it matter of surprise, that from among the number of this deluded people no more have been brought back to the faith of the Saviour? Are they less the object of compassion to our crucified Lord than the more benighted heathen? Rather is it not the case that Christians have been content to call them by harsh names, and to long for the sword of man or the vengeance of heaven to smite them to the dust? We can pity the Jew and the heathen, but it has been too much the practice to indulge in hostile feelings towards the Mahometan and the Catholic. Even the incidental remark that all among the former are not so bad as their proud, licentious and cruel doctrines are calculated to make them, has been with pettishness construed, and left on solemn record, as an apology for error and a palliation of crime.

For myself I am not disposed to regard the conversion of the followers of the false prophet, when we come to the work of promoting it with a right spirit—that spirit of tender and universal love which characterized the Saviour, as so hopeless a work.—To call forth such feelings one must see, not only as I have done, the gory and severed head of him who after renouncing their faith, had challenged them to put in force their bloody statutes, however obsolete; but must also mingle in their society and witness their ordinary conduct. Since I have been in Smyrna, I have known American officers of unquestioned bravery who would not venture into the Turkish quarter without girding on their swords and preparing their minds for bloodshed, and it must be acknowledged that in former times instances of rude and sometimes violent attack did occasionally occur. Now the ladies of my family have no hesitation in walking with me through their most retired streets; stopping to converse with their children, or accepting friendly invitations to enter their houses. We find on inquiry that they have something of the nature of female schools, which only the want of funds prevents our attempting to improve. To-day, by their own request, I have received two amiable young Turkish gentlemen of the first families here and at Constantinople, into my school, and doubt not if we were properly sustained

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in our undertakings by friends in America, that we might collect numbers. At least we have seven or eight schools, containing hundreds of youth of different nations, but mostly Greek, and with more extended aid from our patrons, they might be increased to thousands and tens of thousands. Now what if the prevailing expectation of Christians should be erroneous, as to the method God in his providence will take to constrain the millions of the Mahomedan faith to bow the knee to Jesus of Nazareth, may not the Christian education of these multitudes so widely diffused among them, be one important means which he may employ for this desirable end. At least let us try what this is able to effect.

I remain yours in the gospel,

JOSIAH BREWER.

OSAGES.

Harmony.—Revival of Religion at the Station.

We bless God that a brighter day seems to be dawning upon us. Frequent appearances favor the idea that the great Shepherd of Israel is about to take some of these tender lambs under his own charge, by gathering them into his fold. For two months past, considerable seriousness has prevailed among the youth of this station.

After laboring ten years on this barren heath, you may well suppose that even the prospect of some precious fruits would have an exhilarating effect on our spirits. To be permitted merely to break up the fallow ground, that those who come after us may not sow among thorns, is a high privilege, but to gather in the golden grain is in the highest degree encouraging.

June 4th, Mr. Jones writes, that thirteen were admitted to the church on the day previous, eleven by profession and two by letter. Two of these were Osages, two were Delawares, and two were colored persons; the rest were children of the missionaries. Most of these are members of the school, and became hopefully pious during the month of March. The missionaries indulged hopes concerning the piety of several others, while the spirit of serious inquiry was manifest in many more.

Ten days later, Mr. Jones writes that there was a prospect of a still larger accession to the church on their next communion, than was witnessed on the 3d of June.

Eight or ten were hopefully born into the kingdom in one week. What is rather surprising, all except two or three of those who entertain hope, have either been or are still members of the school. This fact imparts new courage to your missionaries, and is a proof of the utility of the schools. Were you here, you might suffer a similar inconvenience to that once experienced by missionaries among the Hottentots; you could scarcely find a place for secret devotion.—Walking out morning or evening, you would hear the voice of prayer in almost every direction.

Extract of a letter from Rev. Mr. Hall missionary at La Pointe, Lake Superior, to his friends in Weathersfield, Vt. dated June 15. 1832.

You may be disposed to inquire what we have done for the heathen about us since we came here. We have not done all we could wish to be done, though we hope something has been done. We are not always to estimate the amount of good done by missionaries

among the heathen, by the visible effects. A great work of preparation is often necessary before a harvest can be expected. Prejudices are to be removed, which often require much time and perseverance. When you attempt to make a settlement in the woods, the trees must be cut and the ground cleared before you can expect a crop. Some analogy may be found between this and planting the gospel in a heathen land. There is much to be done in most cases before the ground is prepared for a crop. I cannot but hope something has been done here already by way of preparation for these Indians to hear and believe the gospel. Prejudices and fears which existed when we came here, are dissipating in some instances. I do not doubt but most of the Indians of this place will soon be willing to have their children instructed. Our school has been small the past year. I hope much will result from the introduction of Indian books among this people. I expect we shall have books by which we shall teach them their own language soon. I have been obliged to teach the school nearly half the time, and shall be confined to it during the summer.

Mr. Ayer and Mrs. Campbell will leave us in a few days. Mrs. H. and myself will then be alone till Mr. Boutwell joins us. There will be none with whom we can converse, except those who speak the Indian language. We shall be able to make known scarcely a single idea. We expect a lonesome time. I shall have no interpreter till the return of the traders, and can do nothing for the Indians but teach the school. Tell the little girls they would be delighted to hear our little Indian children sing the Indian hymns they have learnt. We have a little Sabbath school in which we learn them to sing and to repeat hymns. We have considerable reason to hope one Indian has been made the subject of renewing grace since we came here.

Miscellaneous.

THE FRIDAY MEETING,

OR THE GIFT OF PRAYER, THE SPIRIT OF PRAYER.

[Furnished by a clergyman for the Pastor's Journal]

Thirteen years ago the present August, I was called to preach the gospel in B——n. I was a stranger in the place, and being young, and without experience in the ministry, I entered upon the work with much fear and trembling. It was one of the old parishes of New-England, embracing a large and somewhat wealthy population, and in its earlier history it had been distinguished for the ability and faithfulness of its ministers and the tone of piety which pervaded the church. But, for a number of years, it had been negligently cultivated, and, as a spiritual vineyard, it exhibited a melancholy resemblance to the field of the sluggard. "Nettles had covered the face thereof," and many of the plants of righteousness seemed stunted and ready to die. There was nominally a church of some hundred and thirty members; but they were scattered and dissipated. As a body they held but little Christian intercourse with each other, and social and even family prayer were grievously neglected. But there was one good old New-England custom which had not quite ceased to be observed. It was the "Friday meeting."

The reader may need to be told that in many of the ancient churches in the land of the pilgrims, it was customary for all the members to meet with their minister, about once in a week or two, to transact church business, and to unite in prayer and conference for

Christian improvement. This practice was established in the church of B——n, under the ministry of its first pastor, who, some seventy years before, shared with the earliest settlers of the place, in these toils and privations of planting the standard of the Gospel in a new country. Every Friday evening they were accustomed to meet for the purposes above named; and even now, though other religious observances were totally neglected or carelessly attended by most of the church, a few remaining mothers in Israel, and the "chief of the fathers, who were ancient men," with an attachment which still retained much of the ardor of their first love, adhered to the "Friday meeting." Though they had almost ceased to weep over other delinquencies, they mourned the neglect of this ancient observance, so tenderly associated with the earlier days of their espousals.

The "Friday meeting," then, though thinly attended, was still in existence, and it soon became apparent that this was second only to the services of the Sabbath, as a channel of access to the sympathies of the church. In some respects it seemed to promise even greater facilities for exerting an influence to turn again their captivity. I accordingly urged the members of the church, both publicly and privately, to attend the "Friday meeting," and not without success. The fathers and mothers were always there, and the younger members began to attend in increasing numbers. Regularly, at the appointed hour, I was with them, and with a freedom encouraged by the character and usages of the meeting, and an earnestness inspired by the conviction that something must be done to break the slumbers of the church, I endeavored to press upon the conscience of each individual the guilt of their spiritual condition, and its utter hopelessness, unless they could be aroused to the performance of duty. A revival of the spirit of prayer seemed the first step to newness of life. As often, therefore, as the "Friday meeting" was convened, I called upon every male member of the church present, to lead us in prayer, and they as often declined, excepting the two venerable deacons, who were always ready to "stand in their lot." One of them, therefore, or myself, would pray, and then we would appeal with tenderness to the consciences of our brethren whether this could be right in the sight of God? Here were military men, political men, men in civil office, men of learning, and accustomed to address public assemblies, but when called on to pray, in a little church meeting, they had no talent and no courage for such a purpose! Bold and zealous in other interests, but, in this greatest of all concerns, timid and diffident to a degree which had destroyed the power of utterance!

This state of things continued for more than three months, and no visible impression was made on the church, excepting that the meetings were more fully attended, and with some increase of solemnity. At length, as I had returned from a Friday meeting, and sat musing in my study, Mr. F. an aged member of the church, came in, and with some agitation and embarrassment, commenced the following dialogue:

Mr. F. I have called, Mr. ———, to say to you that I think you do wrong to ask me to pray in the church meetings—I have not the gift of prayer.

Pastor. I am sorry you feel so, Mr. F. A man cannot use a gift which he does not possess, and he certainly will not use one which he *thinks* he does not possess. But is it true that you do not possess the gift of prayer? Do you never pray?

Mr. F. O yes. I did not mean to say that I do not pray. I trust I do pray mentally, and that God knows my desires. But what I mean is, that I have not the gift to pray in words in such a manner as to be profitable to others. My nervous system is so agitated, and my mind is so confused, when I think of praying in the presence of others, that I do not believe I could utter a word. When I have attempted to pray in my

family, I have been so overcome that I could not proceed.

Pastor. And do you not pray in your family?

Mr. F. I do not statelily.

Pastor. And because you are too diffident, or nervous?

Mr. F. Yes.

Pastor. But are you thus diffident of your powers in other things? Do you not sometimes make little speeches in town-meetings, and did you ever doubt that you had talents to make yourself understood on such occasions?

Mr. F. It is true, I have sometimes made remarks in town-meeting, but then I am always very much agitated when I do so, and do not think that this proves that I ought to pray in public. Prayer is a much more solemn concern, and my feelings would overcome me. Besides, there are so many others that are more competent.

Pastor. But do you ever think that there are others in the town meeting more competent than yourself? Yet do you not hesitate to attempt so to explain subjects, as to enlighten and correct their views. Now, if you felt equally in earnest to urge your plea before the throne of grace, is it not probable you would feel constrained to speak, notwithstanding your conscious inferiority, especially when urged to it by your brethren, and when there are none but brethren to hear you?

Mr. F. Perhaps I should, but I do not think I have suitable talents for public prayer.

Pastor. It ought to be a matter of solemn consideration with you, Mr. F. whether your want of the gift be not, in fact, a want of the *spirit* of prayer. I do not mean, however to be too urgent with you. Perhaps I have been wrong in having persevered so long in asking you to pray. But you will permit me to relate an anecdote, which I hope will be found to illustrate your own case in more respects than one. Some ten years ago, I knew a man of about your age, and, I should think, of just about your talents and standing in society. He was troubled in the same way that you are, and on Saturday evening he went to his minister, and, for the same reason that you now urge, requested that he would not ask him to pray in the Sabbath evening conference, which was to occur the next day. He said he had not the gift of prayer, and it embarrassed him to be asked so often. The minister, at his solicitation, consented not to ask him to pray. The man returned to his dwelling, but his sleep forsook him in the night season; he found no rest until he arose early on Sabbath morning, and went to his minister, and withdrew his ill-judged, and, as he then thought, wicked request, and earnestly desired that he would ask him to pray. His minister accordingly asked him at evening, and I heard him pray in a style of penitence and fervor that I can never forget. Often, afterwards, I had occasion to witness the improvement of his religious character, and his activity and usefulness as a Christian. This I relate as a matter of fact. But that was a time of revival of religion, when men's consciences were tender, and the influence of such a strange request upon his own mind was perhaps not much to be wondered at. If it were now such a time with us, I might hope for the same result in your case. As it is, however, this is perhaps too much to expect, and if I fail of convincing you that your request is wrong, I will comply with it, and hereafter, in our church meetings, I will ask the brother on your right hand, and the brother on your left, to lead our supplications, and will pass by Mr. F., as one, who, though he has been twenty years a professor of religion, has not "the gift of prayer!" This, however, I shall do with reluctance, and only because you request it, for it is my own opinion, that you ought to pray, both in the family and in the presence of your brethren, and I do hope you will withdraw your request. If you do not, Mr. F., I am sure the remembrance of it will trouble you in the night watches.—

Shall I therefore comply with your request, or will you withdraw it?

Mr. F. You must do what you think is your duty; and if I am wrong in making the request, I hope you will not regard it.

Pastor. Then if you are present at the next Friday meeting, I shall ask you to pray, and yours must be the responsibility of deciding whether it is your duty to comply.

The conversation here closed, and we shook hands with a mutual expression of desire that the Great Searcher of hearts would guide him to a right decision. Mr. F. retired, evidently troubled and smitten in conscience, and I waited with much anxiety the result of this interview. At the next Friday meeting he was present. His countenance indicated deep emotion.—We were seated as usual, and I began in the order in which they sat, to ask the brethren to pray. Every individual refused until the invitation reached Mr. F. He rose in his place, and said, "Let us pray." His agitation was truly great; every fibre of his system seemed to be moved. His voice was tremulous, but his utterance was distinct, and his words were evidently such as the Holy Ghost teacheth. His thoughts were remarkably collected. He began with expressions of deep contrition before God, and then led us in a brief and pertinent prayer; at the close of which he sat down overwhelmed with emotion. The effect upon the meeting was electric. Every heart was melted, and every eye suffused with tears. An appropriate address was then made, and other supplications were offered by the two deacons and myself. When the meeting was dismissed, the members retired with a silence which indicated deep feeling and self-abasement.

The permanent results of this occurrence have been as happy as its immediate effect was marked and extraordinary. The commencement of a new era in the church of B— may now be distinctly traced to the prayer of Mr. F. He erected the family altar in his own house, and others soon followed his example, confessing their guilt to their companions and children. The Friday meeting was attended with a new interest; the tongue of the dumb was unloosed, new voices were heard in prayer, sinners began to flock to the sanctuary, a revival of religion ensued, many souls were converted, and, up to the present time, few of the churches of the land have been more signally blessed.

What a lesson is this to professing Christians, who have ceased to pray! Let it be known in all the churches, that the GIFT OF PRAYER IS THE SPIRIT OF PRAYER. He who possesses the latter, will not long have occasion to complain of the lack of the former.

COMFORT TO MOURNERS.

A Letter from Dr. Scott to his Son.

March 15, 1805.—We were all much affected at the unexpected account of poor Fanny's very dangerous disorder, for we had hoped that, by proper means, her cold would soon have been removed; and we very sincerely sympathise with you. Whatever they may suppose, who never experienced it, few things, at the time, more pain the heart, than the loss of a child, even when young; and especially at the time when a thousand little circumstances render it more and more interesting. This I know by experience: yet, after a time, the very events which filled my heart with anguish for a season, were looked back upon with a kind of melancholy pleasure. And, when I consider what a dangerous world we live in, I can almost rejoice to think, that three of my children arrived, as I fully trust at the place of rest, without encountering the perils and tempests of the passage. My prayer used to be, as the result of my deliberate judgment though not of my feelings, that if the Lord had any thing for my children

to do, they might be spared; but that they might not live to be the servants of sin, and to treasure up wrath; and I trust this prayer has been, or will be, fully answered. You remember to have heard me tell of the time, when you were the only survivor of three children, and were dangerously ill of the same fever of which your sister had died; how my heart was almost broken: but I am persuaded this time of distress was peculiarly useful to me; and I often look back to it with admiring gratitude, when I reflect on the answer to my many prayers, which, with many tears, I then offered for you. And I doubt not that you will hereafter look back on your present trial, sharp as it is, in the same manner. Really believing that every human being will exist to eternal ages, and that the children, at least of believers, dying before they are capable of committing actual sin, have the benefit of the new covenant; I consider the circumstance of being instrumental to the existence of those, who shall be eternally happy, as a high privilege and favor; even though they be speedily taken from us; and I look forward, sometimes, with pleasure to the period, when I hope to meet again those who were early taken from me, as well as to be followed by those that survive me.

A variety of circumstances often occur to increase the anguish of our feelings on such occasions; and especially the reflection on something, that either we or others have done wrong, which prove the occasion of the affliction. But, though we may have reason to blame the misconduct of others, or to regret any mistake we may suppose that we have made,—and hence may learn something useful for the future; yet the hand of God should be viewed even in those events, which take place by the folly and faults of men: and he has wise, righteous, faithful and gracious reasons for what he did, and for what he permitted.

It is not to be expected that parents should not feel and grieve much, on these occasions; and indeed the very end of the providential dispensation would fail of being answered, if they did not; but I would remind your wife, especially, that grief ought no more to be indulged than any other of our passions; though many think, that being inconsolable at the loss of beloved relatives is amiable, who would be shocked at the idea of indulging many other passions. Every thing in our nature wants regulating, moderating, and subordinating to the will of God; and natural affection as well as the rest. Several particulars, in which faith and submission to God greatly consist on earth, will have no place in heaven. Of this kind is patience under sharp afflictions. This is very honorable to God, edifying to our brethren, and profitable to ourselves: but without sharp affliction we should have no opportunity of exercising it. This is, then, an opportunity given you of experiencing and manifesting the power and excellency of your principles; which may eventually be of great importance in various ways. In reading of our Lord's miracles, the reflection often occurs to me, would not those who endured the sharpest sorrows, (Mary, Martha, and Lazarus, for instance,) with the full view of all the honor to Christ, and all the good to mankind, which arose, and still arises, and shall forever arise, from their exquisite anguish of heart, have been so willing to come through the whole again, if again such vast advantage might result from it? At least, they would not on any account have escaped suffering what they did, now that they see all the reasons why they suffered. Yet, at the time, they had no idea of the ends to be answered by their distresses: and the same wisdom and love order our troubles, both as to the nature and result of them, which ordered theirs. "What I do thou knowest not now, but thou shalt know hereafter." "All these things are against me!" But what does Jacob now think of these transactions.

All this, however, you know, and, I trust, remember. I would also hint, that you should be careful not to

much to indulge the fond remembrance of endearing circumstances; for this feeds a kind and degree of grief, not consistent with submission to the will of God. If I may judge by myself, you will find this dispensation, in the event, greatly subservient in helping you to realize an unseen world, and in exciting earnestness in prayer. As a minister, you will often have occasion to counsel and comfort others in similar circumstances; and you will do this both with more feeling and more influence, as having experienced the painful trial yourself. Perhaps many trials are allotted us on this very account: (2 Cor. i. 4, 6.) and this suggests an important plea, in prayer, for wisdom and grace to bear and improve the trial in a proper manner. We are apt to say of this or the other creature, *this same shall comfort us*; and thus the gifts of our God insensibly draw our hearts from him; and then it becomes necessary, almost for him to *withhold our gourds*. He does so in love; and we shall know at length, that we have cause to be thankful. When I think of the manner in which Aaron lost his two sons, Nadab and Abihu, (Lev. x.) and David his, Amnon and Absalom; and of many other instances of this kind, I am ready to say, how light, comparatively, would the trial have been, had they lost them when infants! And yet they would have felt, in that case, the same things that you now do.

From the London Congregational Magazine.

PESTILENCE REMOVED IN ANSWER TO PUBLIC PRAYER.

A devout observance of the ways of Divine Providence has characterized the people of God in every age, and they have felt it to be a delightful duty to record, for the generations following, instances of the divine mercy displayed in answer to prayer.

Many such facts are scattered throughout the practical writings of our pious progenitors, and it would be well if they were brought from their obscurity, by which the efficacy of believing prayer might be more fully recognized than I fear it is by multitudes of professed christians. Allow me to supply you with a specimen from the writings of the "olden time," extracted from Bishop hall's "Balm of Gilead," chap. vi. Comforts against public calamities, Section 7. *The woful miseries of pestilence allayed by consideration of the hand that smites us,*

"Justly do we style 'the sickness,' eminently grievous, both for the deadliness and generality of the dispersion; yet there is a remedy that can both cure and confine it. Let but every man look well to the plague of his own heart, and the land is healed. Can we, with David, but see the angel that smites us; and erect an altar, and offer to God the sacrifice of our prayers, penitence obedience? we shall hear him say, *It is enough*; 2 Sam. xxvi. 16. The time was, and that time may not be forgotten, when in the days of our late sovereign (James I.) our mother city (London) was almost desolated with this moral infection, when *thousands fall on our side, and ten thousands on our right hand*; Ps. xci. 7. Upon the public humiliation of our souls, the mercy of the almighty was pleased to command that raging disease, in the height of its fury, like some headstrong horse in the midst of his career, to stop on a sudden; and to leave us at once, ere we could think of it, both safe and healthful.—*This was the Lord's doing, and it was marvellous in our eyes. Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear*; Isa. lix. 1. The same mercy is everlasting: the

same remedy certain; be we but penitent, and we cannot be miserable."

Have not we, of this generation, to record a similar instance of the divine regard to the prayers and humiliations of his people?

A disease has visited our country, which has ravaged the fairest countries and the stateliest cities of the earth, so that in fourteen short years *fifty millions* of the human family have been hurried by it to the grave.

This awful scourge has not been controlled by medical skill nor has it been affected by atmospheric variations, for it has been well observed—"We have seen as we follow it from clime to clime, how contemptuously it braved the opposing power of every atmospheric condition; how the burning heat of a Bengal, or Molucca sun, influenced its violence no more than the cold of a Moscow winter. We have found that extreme moisture and excessive dryness were alike unconnected with its maintenance, and still less essential to its existence; for we watched it desolating the dry calcareous plains of Persia, and the parched sands of Arabia, with the same fury that it manifested in the isle of the Indian ocean, and the swampy deltas of the Ganges, Euphrates the Volga, and the Dnieper."

This plague has visited a neighboring capital, and swept with terrible haste thousands of gay and thoughtless Parisians into eternity. Who can account for or explain the comparative mildness of its visitation here? Science cannot solve this interesting problem, but religion can explain it. Jehovah said long ago, "If I send pestilence among my people; if my people which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin and will heal this land." A spirit of earnest intercession and deep humiliation was mercifully given to the country, and it is a striking coincidence, that both in London and Edinburgh the cholera declined in a remarkable manner from the days appointed for humiliation and prayer. Sceptical minds may ridicule this, but whose is wise, will observe these things, and they shall understand the loving kindness of the Lord." L. P.

REV. GEORGE BURDER.

The London Christian Advocate and World gives the following sketch of the late Rev. George Burder's life and labors:

The Rev. George Burder was born on the 5th of June, 1752, and by a remarkable coincidence, the day on which he was interred was the 80th anniversary of his birth. His excellent father was for many years a respectable member and deacon at Fetter-lane chapel. At the age of ten, George was sent to a grammar school, and his father at that early age urged him to seek the great salvation, and had the happiness soon to reap a rich harvest, as the result of the instruction he had sown in his young mind, in his sons conversion.

At an early age Mr. George Burder had a strong predilection for drawing, and became a student of the Royal Academy. About this time he heard the illustrious Whitefield and the exemplary Romaine, by whose preaching not only was his judgment informed but his heart affected. At the age of 21, he entered

into business with the most flattering prospects of success; but secular pursuits did not accord with his feelings, and he formed a connection with a society similar in its objects to the Home Missionary Society.

At the age of 24 he visited his father's estate in Shropshire, and made his first attempt at preaching at the house of one of his father's tenants. From a memorandum found among his papers, it appears that he was much assisted, and was enabled to preach with greater freedom and boldness than he had anticipated. Some of his hearers wept, and many were greatly affected. Thus without any academical preparation, he entered upon the public preaching of the Gospel, and became an able minister of the New Testament. But although not regularly educated for the ministry, he prevented that disadvantage being discernable, by diligent and persevering study. On the evening of the Sabbath following his first exercise in public, he took his station near the scene of his first sermon, under a large oak tree, on account of the crowd that pressed to hear him being too large for admission into the house, and not many years after he had the honor and gratification of opening a chapel and school very near that spot. The first time he preached in London was for his surviving friend Claytop, and it was now apparent that great usefulness awaited him. At this period his mind was much divided between the Calvinistic Methodists and the Evangelical Clergy of the Established Church. Not long afterwards, however, he recorded his satisfaction with having united himself with the Congregational Dissenters. About a year after this, he settled at Lancaster, where he remained six years, preaching about 250 sermons, and traveling in his periodical visits to the surrounding villages, above 2,500 miles annually. A wider field of labor presented itself in the populous city of Coventry, where he continued nearly 20 years and had many seals to his ministry that will be the crown of his rejoicing. It was here that he published the first volume of his *Village Sermons*, which he afterwards extended to eight volumes, a work which fully deserves the immortality it will attain. These sermons, which are characterized by a beautiful simplicity, the entire absence of controversy, and a truly evangelical spirit, have gone through many and large editions, been reprinted in America, and translated into several of the Continental languages. They have also been the honored means, not only of converting many individuals, but also of introducing the gospel into districts, and even into parish churches, where before it was comparatively unknown.

On receiving a unanimous call from the church assembled at Fetter-lane chapel, he with great reluctance resigned his pastoral charge at Coventry, and removed to London in 1803, where he also became gratuitous Secretary to the London Missionary Society, which office he continued faithfully and zealously to discharge, until compelled to relinquish it by age and infirmities. Other institutions also received his valuable assistance, and he was the father of the Tract Society, and very largely promoted its interests. For nearly 30 years he labored in Fetter Lane chapel, where his ministry was peculiarly blessed. During the last few years, his weakened health and decayed sight, rendered a coadjutor necessary and the Rev. Caleb Morris was appointed Assistant Pastor of the church.

On the fifteenth anniversary of his entering the ministry, he preached from the text that had been the subject of his first sermon, and privately recorded his feelings, after preaching above 10,000 sermons, which were those of mingled humility and gratitude.

Although, during the last few months of his valuable life, he was totally blind, and suffered great pain, he continued to preach until the first Sabbath in March, since which his strength rapidly declined. His closing scene was one of great debility, but he still enjoyed the supporting, consoling influence of those doctrines he had so long and so ably advocated, and the presence of that Saviour on whom all his hopes of eternal happiness were built; and, surrounded by his affectionate and sorrowing family, he surrendered his spirit into the hand of Him who had redeemed it by his blood, and entered into the joy of his Lord.

A SUNDAY SCHOOL IN A STILL-HOUSE.

We have often urged the importance of severe individual effort to accomplish any great general good, but we are seldom favored with so interesting an illustration of the fruits of such effort as the following;

One of our missionaries of the Methodist denomination, who is now laboring in Ohio, writes us, that in a late tour, he came to the residence of Maj. W—, where he found one of the best Sunday schools, and perhaps the very best in the country. It contained about thirty scholars, and was established about eighteen months since, by a young lady, a member of the Episcopal church. There being no preaching in the neighborhood, she concluded her Sabbaths could not be better employed than by collecting the children around her into one place, and teaching them the way to heaven. Having no one to help her, she commenced and has continued the school entirely alone. For want of a more convenient place, the school was held at first, in a still-house; but a kitchen was afterwards prepared for their reception, and the improvement of the children has been very great.—*S. S. Jour.*

WARNING TO SCOFFERS.

Yesterday, Aug. 3d, one of my neighbors heard a stout, healthful man, in a profane and scoffing way declare, "Well, I wish I could get a taste of the *Cholera*!" To-day, August 4th, 1832, God has taken him at his word, and he is now dead and buried, having experienced this fearful judgment of the Lord.—Let scoffers beware! The Lord will be known by the judgments which he sends. The pestilence is his executioner, let loose at present to preach most practically the vengeance of our God. If we will not listen to the language of his love, he will say, by blasting, drought, famine, war, or the plague, "ye shall know that I am the Lord." Let us "behold the goodness and severity of God," for though he bear long, yet is he not all forbearance: though he is love, yet we hear him say, "vengeance is mine; I will repay, saith the Lord,"—*Philadelphian*.

GOOD EXAMPLE.—The town of Haverhill, Massachusetts, among their preventive measures in relation to the Cholera, have resolved to stop the retail of ardent spirits in all the grog shops in the place. The population is between four and five thousand.

RELIGIOUS INTELLIGENCER.

NEW HAVEN, AUGUST 18, 1832.

COMMENCEMENT.

The Commencement week has passed over, with less bustle and parade than usual. The alteration in the time, together with the unusual solemnity occasioned by the judgments that are abroad in the land, have doubtless prevented many strangers from attending. Yet enough were present to fill the house; and it was thought that there was no falling off in the performances. We are obliged to omit a detailed account of the proceedings till next week.

CHOLERA IN NEW-YORK.

Its progress and decline may be seen by the following bill of interments.

| | | Burials. | Cholera malignant. |
|-----------------------------|------|----------|--------------------|
| Week ending July 7 | | 191 | 56 |
| do. do. 14 | | 510 | 336 |
| do. do. 21 | | 887 | 716 |
| do. do. 28 | | 879 | 686 |
| do. Aug. 4 | | 580 | 383 |
| do. do. 11 | | 467 | 281 |
| Day ending 8 o'clock do. 12 | | 63 | 34 |
| do. do. 13 | | 57 | 36 |
| do. do. 14 | | 50 | 33 |
| Total since July 1st, | 3623 | 2534 | |

CHOLERA IN PHILADELPHIA.

| | Cases. | Deaths. | | Cases. | Deaths. |
|---------|--------|---------|--------|--------|---------|
| July 27 | 2 | 2 | Aug. 6 | 176 | 71 |
| 28 | 6 | 4 | 7 | 136 | 73 |
| 29 | 6 | 1 | 8 | 114 | 46 |
| 30 | 15 | 7 | 9 | 154 | 58 |
| 31 | 19 | 9 | 10 | 142 | 39 |
| Aug. 1 | 21 | 8 | 11 | 126 | 33 |
| 2 | 40 | 15 | 12 | 110 | 31 |
| 3 | 35 | 14 | | | |
| 4 | 45 | 13 | 1112 | 450 | |
| 5 | 65 | 26 | | | |

[For the Religious Intelligencer.]

REMOVAL OF REV. MR. KING.

Mr. Editor,—Hearing with pain of the separation of the Rev. Asa King of North Killingworth from his pastoral charge, I have been induced to inquire what should have led to the removal of a minister so lovely, so devoted. The scribe of the council has given me access to the minutes, and permitted me to give them publicity. The council consisted of six ministers, and delegates from six churches.

"In coming to their result," say the minutes, "the council deeply sympathise with the Pastor, and this church and people. The council regard the relation between a Pastor and people, one of deep responsibility, both to him and them; one which ought not to be dissolved without solemn and important reasons. Such reasons often involve the fault of one or both of the parties, and we lament to say that fault in one of the parties appears to exist in this case. The whole cause which has impaired the Pastor's usefulness among this people, and produced such a state of feeling as requires their separation, appears to be a difference of opinion and action on the subject of temperance. After a careful examination, the council have not been able to discover in the Pastor any evidence of imprudence or intemperate zeal on this subject. But they are compelled, though with reluctance, to say, that the opposition of some of the members of the church to the temperance reformation, has been intemperate and unchristian; and, in the opinion of the council, their conduct, particularly in certifying from the ecclesiastical society and in joining with other

opposers to form a society, denominated a moral society, whose manifest object was to oppose the progress of temperance, is deserving of severe rebuke and ecclesiastical censure. While the council would tenderly reprove those members of the church who have taken this unhappy course, they beg of them seriously and prayerfully to review this part of their conduct and repent; they most earnestly recommend them to the divine mercy and guidance, and look forward with fond expectation to the returning order and harmony of the church, and their resettlement of the gospel ministry, among them. Brethren, be humble, be vigilant, be prayerful, love as brethren and let the fruits of the Spirit abound in you to the glory of God. In removing the pastor from this church, and of course from that intimate ministerial intercourse which has resulted from our vicinity in the vineyard of Christ, the Council beg him to accept the testimony of their warmest affection and the assurance of their fervent prayers for him to the Lord of the vineyard, who has promised, "Lo, I am with you always, to the end of the world." And the Council do most cheerfully recommend Mr. King to the ministers and churches of Christ as an able and faithful minister of the gospel."

A. HOVEY, Moderator.

C. COLTON, Scribe.

Does not this case address itself solemnly to the churches?—Here we see that professed Christians, devoted as a holy people, the salt of the earth, the light of the world, can, by a pertinacious adherence to the intoxicating cup, unite with the enemies of godliness and reform; lose their affection for a minister, for whom they would have plucked out the right eye;—break communion and prayerful intercourse with once beloved brethren; cut themselves off for months from all benefit of a preached gospel, and drive from them the sacred ministry. Will not other churches, seeing where this has led these brethren, take warning lest Satan get an advantage of them also. There can be no doubt that the hand of Satan has been in this thing; that he and all his minions would delight thus by the charms of the battle, to alienate the affections of christians from every minister; that while the adversary holds the cup to their lips and says to them, you can drink a little and be temperate, it is your privilege to do it, he designs to break the fellowship of saints, create contention with their minister, and lay waste the Lord's heritage. Will not christians, seeing how he has effected his purpose here, be watchful; say at the temptation, get thee hence, Satan, and dash the cup in pieces!

Perhaps some professing christians have no spirit of self-denial, and rather than yield up the least indulgence, will sacrifice Minister, Bibles, Sabbath and hope of heaven. To try such, to prove them and show what is in their heart, the temperance reformation may be sent. May it be happy for them to know, before they die, that they are not christians.

Doubtless some will say that if ministers will preach temperance, they deserve to be driven from their pulpits; that it is out of their province to direct meats and drinks, or interfere with the traffic of the merchant. And the same spirit once said that Christ deserved crucifixion, and the apostles deserved buffeting, scourging and death, for they came changing the customs of men, breaking up the *craft* by which they had their wealth, and turning the world up side down. Ministers have not given themselves to their work without counting the cost. It is a light matter to them where they preach. Their field is the world. If they are persecuted in one city, they go cheerfully to another;—though ingratitude and abuse from such as once were friends, are painful, and removals may be expensive, such as thus take vengeance on ministerial fidelity should remember that on them and their children falls the heaviest blow;—a loss of spirituality, of christian peace, of growth in grace, of the means of religion, of the presence and blessing of the head of

the Church, and an exposure to divisions and animosities and long spiritual desolations.

Others assert that they are friendly to temperance and do not wish their minister to leave, and if he goes, throw all the blame upon him. But what is their treatment of their minister? Cold and sour. The enemy see it and raise a disturbance. These members of the church look on, do nothing to sustain him, and he falls before the wicked. A minister lately dismissed states, that the anti-temperance members of his church lost their affection for him because of a sermon he preached in favor of entire abstinence. The enemies of all righteousness saw it and came out against him. These members stood aloof,—said they were friendly to temperance, and wondered why the minister should leave; but never urged him to stay, or manifested any concern that he should. On which side were they in the sight of God? and on whose head will the guilt fall, if, through this triumph of the wicked, that should, as it is much to be feared it will, become a waste place?

These thoughts are suggested to excite inquiry and alarm. Satan is drawing many into his snare by the flattering bait of prudent use. His minions in every place know its power. Said a shrewd observer 'I do not wonder that ministers are opposed to ardent spirit, for I observe that when a man drinks freely he curses his minister.' Fix, therefore, church members, says the adversary, on the ground of prudent use, and we shall soon alienate them from the ministers of Christ. But will the members of our churches be caught in his snare? Will they not be wiser than the serpent? Will they not, as they see one church rent, distracted, and prostrate, all for rum, and that a little, take warning and guard the dearest interest ever committed to mortals?

Christian professor! if you persist in the use and sale of ardent spirits, you will sooner or later, though you may now not believe, lose your affection for him who is set to watch for your soul. Which now are you ready to relinquish? Before you decide, examine Luke x. 16, and Matt. xvi. 24. SENEX.

HISTORY OF THE UNITED STATES, to which is prefixed a brief Historical Account of our English Ancestors, from the Dispersion at Babel, to their Emigration to America; and of the Conquest of South America by the Spaniards. By Noah Webster, LL. D.

A duodecimo volume for the use of American Youth is just published by Messrs. Durrie & Peck, of this city, and can be found at most of the bookstores in the United States.

The name of Dr. Webster, who has done more for American literature than any other man, is a sufficient guaranty for such a work. And as we have not time to read half the books that are made, we subjoin the following recommendations as being worth more than a dozen editorial puffs.

We consider Dr. Webster as eminently qualified to prepare a work of this kind. His extensive acquaintance with the early history of nations, and especially our own—the result of fifty years of investigation—is the best pledge of the accuracy of his statements; while the personal knowledge of the events of our revolution and the establishment of our government, gives a *freshness and interest* to his narrative, which are rarely if ever to be found in the pages of a mere compiler. We therefore cordially recommend this work, as adapted to general use in families and schools.

JEREMIAH DAY, President of Yale College.

CHAUNCEY A. GOODRICH, Prof. Rhet. and Oratory, do.

J. L. KINGSLEY, Prof. of the Latin Lang. and Lit. do.

NATH. W. TAYLOR, Prof. Didactic Theology, do.

LEONARD BACON, Pastor First Cong. Church, N. Haven.

E. A. ANDREWS, Principal N. Haven Fem. Institute.

C. A. BOARDMAN, Pastor 3d Cong. Church, N. Haven.

New Haven, July 17, 1832.

NEW HAVEN, July 20, 1832.

Messrs. Durrie & Peck,

I have taken some pains to acquaint myself with the character of Dr. Webster's "History of the United States." It is in my opinion a work of great merit and admirably adapted

to the purposes, alike of our public and private schools. It will not injure the reputation of its illustrious author. I shall immediately recommend it to the Visiting Committee for adoption into the higher classes of the Lancasterian school.

Yours respectfully,

JOHN E. LOVELL,

Principal of the Lancasterian School.

The great law of mutual benevolence is, perhaps, oftener violated by envy than by interest. Interest can diffuse itself but to a narrow compass. Interest requires some qualities not universally bestowed. Interest is seldom pursued but at some hazard;—but to spread suspicion—to invent calumnies—to propagate scandal requires neither talents, nor labor, nor courage.—

Other passions have objects to flatter them, and seemingly to content and satisfy them for a while; there is power in ambition, and pleasure in luxury, and pelf in covetousness; but envy can give nothing but vexation.

Never employ yourself to discern the faults of others, but be careful to mend and prevent your own.

FEMALE EDUCATION SOCIETY OF NEW-HAVEN.

We publish below the report of the Secretary for the last year. We wish to call the attention of our readers to this subject, not for the purpose of lauding the good deeds of the ladies of New-Haven, but for the purpose of presenting to them an important and deserving object of charity.

There are now upwards of forty young men in Yale College, pursuing their studies preparatory to the gospel ministry, who receive assistance from this Society; and we hope the number will be greatly increased by the class now to be admitted. The sum allowed them by the parent Society, pays but in part their college bills. There are many unavoidable expenses, besides their daily food and tuition for bedding, clothing, washing, mending, wood, candles, stationery, &c., which amount in the aggregate to no inconsiderable part of the expenditures of every young man, who has left his father's house and his mother's work-basket.

The ladies in this city have done much, and they are willing to do more. The making and preparing clothing, the washing, ironing and mending, for 40 or 50 young men, is no inconsiderable tax, for those who have their own households to look after. They are trying to perform the part of mothers and sisters to these children of the church; and they would be glad to be the almoners of mothers and sisters in other places if they will furnish them with the means.

We are sorry to notice that some associations from whom they formerly received assistance, have grown remiss in their contributions. We hope you are not weary in well doing.—Your aid was never so much needed. "You must not let go therope." We hope some enterprising ladies young or old, will set about reviving your dying graces, and of calling into action new associations in every place, before the approaching winter.

When mothers and sisters in the country are looking over their stores and wardrobes, we hope they will inquire (of themselves) how are these 40 or 50 young men to be provided for? What do they need most? How many beds and bedding do they want? How many coats, vests, pantaloons, stockings, shoes, &c. &c., will it require to make them comfortable? If I had a son or brother from home, without any one to provide for him, how should I feel, and what could I do for him? And if he has impaired his health by hard study, how will he meet the coming winter without a cloak, or some flannel, or woollen stockings, and a little money to buy his wood and candles?—We could tell some tales of sufferings by those who were too modest to complain, that made their blood run cold, if it would not yours. But we hope better things, though we thus speak. —TAY.

The Managers of the Female Education Society acknowledge the receipt of bedding and clothing from the following sources, since July 7th 1831.

| | |
|---|-------|
| From ladies of Orange, clothing appraised at | \$6 |
| a lady of Hamden, 2 pair of hose | 1 50 |
| Miss Page of North-Branford, deceased, a legacy consisting of bedding | 13 75 |
| a lady, do. a counterpane | 5 |
| a lady, do. a pair of hose | 75 |
| a lady, do. by Mrs. Root, a pair of hose, | 75 |
| the Benevolent Society of Branford, bedding | 4 |
| a friend, second-hand clothing | 39 |
| ladies of Wallingford, bedding and clothing | 4 |
| a friend, domestic flannel | 1 33 |
| a friend, a pair of socks | 50 |
| the Treasurer of the Conn. Branch of the A. E. S. cloth and clothing | 21 26 |
| ladies of Weston, by Rev. Mr. Noyes, 6 pair of socks | 3 |
| a friend, clothing | 2 75 |
| the ladies' Working Society of South-Mansfield, bedding, clothing, and sewing silk | 10 08 |
| do. do. | 17 35 |
| a friend, a pair of slippers | 1 |
| the ladies' Working Society of N. Killingworth, bedding, clothing, flannel and cotton cloth | 15 97 |
| ladies' Society of Industry of New-Milford, bedding and clothing | 10 50 |
| ladies' Benevolent Society of Colebrook, clothing | 3 50 |
| ladies of Litchfield, bedding and clothing | 15 10 |
| ladies of Saybrook, bedding and clothing | 5 25 |
| ladies of Warren, bedding | 7 50 |
| ladies of East-Hartford, bedding | 5 |
| second hand clothing by Mrs. Tappan | 30 |
| do. from a friend | 12 |
| do. a friend | 9 42 |
| Given by washing | 150 |

Total \$336 26

The Treasurer of the Female Education Society of New-Haven acknowledges the receipt of the following sums since their last annual meeting, July 6th, 1831.

From Societies.

| | |
|--|-------|
| From a few ladies who meet for prayer at the house of Mr. H. | \$6 |
| the Ladies' Benevolent Society of Litchfield | 30 |
| the Young Ladies' Society of New-Haven | 21 14 |
| the Female Benevolent Society of Guilford | 9 50 |
| a few ladies of New-London, by Mrs. Prof. Kingsley | 7 |
| the Young Ladies' Sewing Society of North-Killingworth | 1 78 |
| the Young Ladies' Benevolent Society, auxiliary to the F. E. S. of N. H., by Miss Susan Taylor | 11 |
| the Young Ladies' Sewing Society of Mansfield | 6 |
| the Ladies' Society for Moral and Religious Improvement, N. H. | 11 |
| a few ladies who meet for prayer | 5 04 |
| the ladies of Orange | 5 |

Collections from the different Congregations.

| | |
|---|-------|
| By a collection after a sermon preached by Dr. Skinner, at the request of the Society | 72 16 |
| collection from the Center Church | 58 04 |
| collection from the North Church | 28 50 |
| collection from the Third Church | 26 50 |

From Individuals.

| | |
|---|------|
| From a lady of New-Haven | 1 |
| a female friend, North-Branford | 10 |
| a female friend, New-Haven | 2 50 |
| a female friend, New-Haven | 5 |
| a female friend, North-Branford | 50 |
| By Mrs. Prof. Kingsley | 6 |
| From a female friend, New-Haven | 5 |
| a lady of New-Haven | 5 |
| a female friend, New-Haven | 1 |
| a female friend, New-Haven | 1 |
| a gentleman of New-Haven | 5 |
| a female friend, New-Haven | 2 |
| By Professor Goodrich | 16 |
| From a young clergyman, his first wedding fee | 3 |
| a female friend, New-Haven | 1 |
| a friend, by Rev. L. Bacon | 5 |
| a female friend, New-Haven | 1 |
| a female friend, New-Haven | 5 |

| | |
|------------------------|----------|
| For articles sold | \$355 50 |
| By donations and taxes | 18 45 |
| | 80 06 |

Whole amount \$454 61

Moneys Expended.

| | |
|---------------|---------|
| For Tailoring | \$75 17 |
| Washing | 358 75 |
| Shoes | 33 73 |
| Bad money | 2 |

Whole amount \$449 63

Remaining in the Treasury 4 96

July 15th, 1832.

\$464 61

BY THEIR FRUITS YE SHALL KNOW THEM.

It has ever been the leading object of our publication to record facts, as far as we could ascertain them, and to avoid doubtful disputations on theological subjects. It is generally so easy to trace the connection between cause and effect, that men of common sense are usually better satisfied with the illustration of a few well authenticated facts, than with all the metaphysical and philosophical discussions in theology, with which the world abounds at the present day.

We profess not to be indifferent to the promulgation of error, or the prosperity of true religion. And we think we would contend earnestly for the faith once delivered to the saints, when we see it in jeopardy.

We have lived so long in the atmosphere of Taylorism, and seen so little of its deformity, which has alarmed those who know nothing about it, that we have chosen rather to adopt the advice of Gamaliel, and "take heed what we intend to do as touching these things." So far as the Christian or personal character of Dr. Taylor is concerned, we feel indifferent; for such has been his unspotted life, that the shafts of envy or calumny cannot touch him. And his reputation as a preacher cannot be affected by a host of infidels. But we are pained to see some good men, who have taken alarm at a man of straw, which sectional or rival jealousy has dressed up, so regardless of the reputation of a rising Institution, of so much importance to the church. "But if it be of God, ye cannot overthrow it."

We have made these few remarks, for the purpose of introducing the following article from the Evangelist, to which we could add a score or two of facts of which the world are not ignorant.

[From the New York Evangelist.]

TO THE REV. BENNET TYLER, D. D.

Dear Sir,—In your recent examination of Dr. Taylor's theological views, you give this explanation of your motives in endeavoring to excite alarm about the publications and instructions emanating from the New Haven Seminary:

"While he professes to believe (and I have no doubt, does *really* believe) the doctrines stated in his creed; yet, in illustrating some of these doctrines, he has, in my apprehension, adopted principles, which lead to a total subversion of them. If this is true, there is certainly cause for alarm; and more especially, so considering the important and responsible station which he occupies as a teacher of theology. For if Dr. Taylor himself should, by a happy inconsistency, retain his orthodoxy, yet, if his theories are adopted by his pupils, there is reason to believe that many of them will follow them into their legitimate consequences, and thus be led to renounce some of the fundamental doctrines of the gospel."

Having been a pupil of Dr. Taylor, I conceive myself interested in this exposition of the ground on which you sound the alarm to the churches. Your object is not to injure Dr. Taylor personally, to impair his influence, to lessen his respectability, or withdraw the confidence of the churches from him, as a preacher of the truth as it is in Jesus. But to caution the churches against "his pupils;" for you say "there is reason to believe that many of them will follow his theories into their legitimate consequences, and thus be led to renounce some of the fundamental principles of the gospel." Undoubtedly, if "there is reason to believe that many" of us will renounce, or have renounced, the fundamental doctrines of the gospel, it is right to caution the churches against us. For in a matter of such moment, as right instruction respecting the way to be saved, it must be unwise even to run the hazard of getting an unsafe guide. It is a fearful lottery, to send to a school for a minister where "there is reason to believe" that "many" have renounced the faith. And it is well for young men to know, that if they choose to seek theological instruction in the "Quarantined" institution, they shall come before the churches and ecclesiastical bodies, under suspicions of unsoundness, like the traveller from New York, who is suspected of having within him the seeds of that dreadful pestilence, the cholera.

I am by no means going to complain of the disadvantage which is thus imposed upon us; although there have been circumstances in my life that have made me deeply sensible on this subject. My sole object in writing this article, is to inquire respecting this alleged "reason to believe" that "many" of Dr. Taylor's pupils will swerve from the true faith of the gospel. And I should be glad to learn some facts on the subject. Whether it is in consequence of having studied under an advocate for "common sense," I cannot say, but I have a great regard for facts. They have never misled me half so much as speculations and theories have. When they alarm me, I have no inward misgivings about the possibility that I may be scared at a shadow. And it seems to me, that according to the true Baconian philosophy, the tendency of Dr. Taylor's instructions, like the tendency of every thing else, is best learned from their results.

There is one principle of common justice, which ought to be kept in view, when investigating the character of the New Haven School in the light of its actual effects. It is this, that Dr. Taylor ought not to be held in any way responsible, as a *theological instructor*, except in regard to those who have been in a proper sense "his pupils." Whatever influence his published writings may have, or his preached sermons; or whatever may be the intellectual character of any who have visited him, or corresponded with him, or

spent a few weeks in New Haven, and heard half a dozen of his lectures, this cannot be any thing for which he is responsible, "as a teacher of theology." If any others adopt extravagance, or nonsense, or heresy, and either they or others choose to call it by his name, the churches ought not to make his school responsible for it, unless his school has produced it. In judging then of the tendency of his instructions to the production of false doctrine in his pupils, the appeal to facts is to include only those who have been his pupils.

The Theological seminary of Yale College has now been in operation just ten years; a sufficient time, one would suppose for its tendencies to have developed themselves. For I think that no one the least acquainted with Dr. Taylor will suppose that he gives out his instructions so indefinitely or feebly, as to prevent them from making any impression on his pupils. I do not believe that there is a professional teacher of any kind in the country, whose instructions do so much to mould the intellectual and moral character of his pupils. Now I want that you, respected sir, and the churches, should now after a ten years' experiment, examine the tendency of his instructions, as exhibited by the experiment itself. Let us look away from fears to facts. I call their attention to the young men that have gone out, to see whether "there is reason to believe," that many of them have become heretics.

The class which commenced under Dr. Taylor's instructions, at the opening of the seminary in 1822, were licensed to preach in Aug. 1824. The following names I recollect. Seth Bliss, Francis H. Case, Joshua Leavitt, Charles Nichols, Samuel G.orton, Swan L. Pomeroy, Daniel D. Tappan, and Chauncey Whitelsey. At that time there was already a spirit of jealousy, or something else, stirred up which led to a most searching examination of the young men before they obtained license. This severity of examination was repeated with each of them, as in process of time they obtained calls and presented themselves before various ecclesiastical bodies for ordination. The same thing has taken place, almost without exception, with those who have come from the seminary, from that day to this. And yet, to my knowledge, not one of them has ever been rejected, or even postponed for farther examination, by any ecclesiastical body, from one end of the land to the other. Would this have been the case if they had been led by his instructions to a renunciation of the fundamental doctrines of the gospel? It is plain that he does not send them out heretics. Or if he does, that there is no tribunal in the church which can detect heresy.

But the apprehension may be, that though not heretics when they leave the seminary, yet the instructions they receive may lead them to speculations which in after life may issue in radical defections from the faith.

I will name a few others of the pupils of this school, as they occur to my recollection, not having any catalogue or memorandum before me. And as they are pretty widely scattered, the churches generally can determine whether those they happen to know, and such as they, are particularly likely to turn out a large proportion of heretics. I name them as they occur, without any reference to order. George Carrington, Stephen D. Ward, Handell G. Nott, Edward R. Tyler, Hubbard Winslow, Edward Beecher, Amos Blanchard, William Twining, Samuel Lee, Milton Badger, Joseph K. Ware, B. B. Beckwith, Mason Grosvenor, Henry Herrick, Asa Turner, Albert Hale, Everton Judron, Edwin Stevens, Chauncey Wilcox, Asa M. Train, Anson Rood, Xenophon Betts, D. A. Grosvenor, Jason Atwater, Dennis Platt, John Mitchell, Hiram P. Arms, Theophilus Smith, Talcott Bates, Amos Pettengell, Joseph Whittlesey, Julian M. Sturtevant, Theron Baldwin, George Goodyear, Judson A. Root, Elizur G. Smith.

I know these are but a small part of them. But they are those I happen to recollect. Now it is doubtless true that there are no very great men among us, such as become D. D.'s and the like. That is not the question. The point at issue is this. Do facts show "reason to believe" that "so many" of Dr. Taylor's pupils are inclined to heresy, as to warrant throwing suspicion on them all? Or do facts show, that as a body, they are as plain, diligent, serious, faithful and successful ministers, as any equal number taken promiscuously from any other seminary? Have these men and others from the same school, or have they not, borne a fair average of the labor, and earned a fair average of the success, accompanying our numerous protracted meetings? Do they have any revivals, and do their revivals produce any change in the moral character of the people where they occur? Do the churches of which they are the pastors grow any in grace, in knowledge, in spirituality, in activity and efficiency?

I am strongly inclined to be particular at the risk of what some may deem an improper specification of individuals. The people in several towns on the eastern coast of Maine, will probably recollect the labors of Chauncey Whittlesey, who visited that country for his health, and becoming engaged in revivals, soon wore himself out, and came home to New Haven to die. They can tell whether the speculations of his theological teacher had led him to renounce the fundamental doctrines of the gospel. They know whether he lived the life of a heretic. His neighbors in New Haven will remember, whether he died the death of a heretic.

I will refer to one man who is now living, and who will be as forward as any other to avow his obligations to his theological teacher; to a man whose labors have been performed under a weakness of body which renders credible all we read about Baxter's debility. I ask the people in the counties of Delaware, Broome and Chenango, N. Y. whether Samuel G.orton has departed from the faith? Whether the moral transformation which has taken place under his labors among the lumber-men and others in those regions, has in their view been produced by preaching the real gospel, or by a philosophical renunciation of its fundamental doctrines?

I will not pursue this view of the subject, but leave it with the churches to decide. I will just ask, why this alarm about the tendency of Dr. Taylor's instructions, to produce bad effects upon his pupils, when it is admitted that they have produced no defection from the faith in him? If his speculations have kept or left him orthodox, why should they not leave us orthodox too? We desire to preach the gospel and do good, why should the field be closed against us any longer, unless those who would obstruct our way by the impregnable bars of theological jealousy, can bring forward some facts as the basis of their fears?

ONE OF THEM.

HINTS TO GOOD MEN AND WOMEN.

"PREACHING THE GOSPEL BY PROXY."

There is a style of contributing to charitable institutions which seems to be privileged above the common walks of beneficence. It is fully reached only by those who have the means of doing much, and whose piety constrains them to do good in the most direct way, and to the extent of their ability. The privilege of wealthy christians, in this respect, might well be envied by the poor, were it not that He by whom actions are weighed, and who always beholds the gifts which are cast into the treasury, once gave to "a certain poor widow" the praise of having "cast in more than they all." Yet, if we have a heart to consecrate all our possessions to God, it is a privilege to be rich. If devoted piety in the poor may thus magnify the value of "two mites," when it is the whole of one's living, the

same spirit will give a proportionate increase to the work of the gifts of the wealthy, provided they also do what they can.

We have had delightful evidence of the existence of this spirit among some of the more wealthy contributors of the American Home Missionary Society. Annual contributions from wealthy individuals have been received, within the last year, of from \$100 to \$2,000; and in many minds there seems to have arisen a new feeling of responsibility as to the appropriation of their gifts to the best purposes. It begins to be perceived more clearly than formerly, not only that it is the duty of christians to give, but that they are equally bound so to condition their contributions as to promote most directly and efficiently the objects for which they are bestowed.

One contributor of \$2,000 has accordingly specified certain immoralities tending to intemperance, which, if they are allowed in any of the churches, shall debar them the privilege of receiving from his donation.

Another, who contributes \$1,000, directs the appropriation of a sufficient portion of it to pay the full salary of one of the most important agents of the Society, and thus secures, by his contribution, the constant labor of a talented and devoted minister of the gospel in a sphere of distinguished usefulness to the cause of the Redeemer.

Another, who has pledged the contribution of \$416 per annum, as long as he lives, has done it on the condition that he shall have the privilege of appropriating that amount to the entire support of one of the Society's missionaries in the state of Missouri. In the language of his own communication, under the signature of a "Friend to Missions," he has determined; for the remainder of his life, to "preach the gospel by proxy," in Missouri; and arrangements are made by which he will soon be thus on the field of his choice, in the person of a faithful man as we trust, who is already appointed a missionary to that state.

This generous example has been followed, in part, by several others.

A gentleman in Pennsylvania, as published in our last, [See Home Miss. vol. v. p. 43.] has pledged the contribution of \$100 annually, so long as God shall spare his life, and bless him with the ability to do so; and inquires what amount will be necessary to support a missionary in the valley of the Mississippi?

Four men in Boston, through our agent in Massachusetts, have just sent us their pledge of \$100 per annum, to support a missionary in the west.

We are now happy to add the following extract of a letter, received a few days since, from our esteemed friend, B. F. Butler, Esq. of Albany, addressed to the Corresponding Secretary.

"My dear sir—From your last report it appears, that the average expense of maintaining the missionaries in your employ, so far as it devolves on your society, is a little more than \$100 per annum. It is probable that it will not, in any year, exceed \$150. Under this impression, I take pleasure in proposing to defray, during the present year, the expense of one of the laborers to be employed by you; and I enclose my check for one hundred dollars to be applied to this purpose. The balance shall be paid at your next anniversary, on ascertaining the average sum. And I desire to be considered as engaging to continue this contribution, so long as Providence shall enable me to do so without injustice to my family or others; subject, however, to the further qualification, that your Society shall faithfully adhere (which I doubt not they will do) to the evangelical and catholic principles which has thus far distinguished their operations.

"I cannot sufficiently express to you the happiness I feel in the belief, that I shall thus be enabled, through the medium of your society, to fulfil the duty of preaching the gospel to my fellow men; and in a way

too, much more likely to be useful, than if I were to quit the calling in which Providence has placed me. To the guidance and blessing of God, I fervently commend, not only the missionary who may be employed by this contribution, but all the laborers in the service of your Society. May they be men of sound principles and exemplary piety—thoroughly qualified for all their important duties—full of faith, and wisdom, and enlightened zeal! May they be kept from all strife and contention; from all improper interference with political or other extraneous concerns; from ambition and intolerance; and from every thing, in a word, that is repugnant to the spirit, or the precepts, or the example of their Master! And may the spirit of truth direct and accompany, and bless all their ministrations; and thus secure to them, both here and hereafter, the joy and the crown of those who 'turn many to righteousness,' and who shall 'shine as the stars in the firmament for ever.'

"I am dear Sir, with sincere and affectionate regard,
your friend and brother,
Rev. ABRAHAM PETERS,
Cor. Secretary A. H. M. Society."

What is the language of the foregoing examples to the wealthy christians of our land? Let him that readeth understand. These examples are not selected because they are more liberal than others which might be named. Many of the poor, it may be, have "cast in more than they alt." And the contributions of other men of wealth have been equally bountiful. But these examples exhibit a connection between the contributions to this Society and the specific object to be accomplished by them, which cannot fail to be interesting. They show the fact, that the contributor of any sum, does, in effect, preach the gospel during the time that his donation supports a missionary. Will not all who love the souls of men, and believe that the preaching of the cross is the power of God unto salvation, be encouraged by such a provision to enter the field? By what other means can they who possess property use it to promote so directly the cause of salvation? Here is an expedient by which the farmer, as he tills his ground, the mechanic, as he works at his trade, the merchant, as he measures off his goods, the physician, as he administers healing to the sick, and the lawyer, as he settles the claims of property, and plucks the cause of the oppressed, may all be preachers of the gospel by proxy. Young men, also, who are not called as was Aaron, may take on them this office without presumption; and even the daughters of the rich, who inherit the wealth of their fathers, may thus preach the gospel. This, too, is a provision by which the widows of the wealthy, that mourn, may have "appointed unto them beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness," because they may thus send good tidings of good to the destitute and the afflicted.

Who, that was the means, whether it be wealth in possession, or the ability to earn it, will refuse to put forth exertions to contribute from \$100 to \$400, for the sweet satisfaction of feeling that every Sabbath-day, and, both in season and out of season, during every week in the year, he is preaching the gospel by proxy to the poor. Let this be done by only one half of the wealthy in our churches, who hope that, within the last year, they have become new creatures in Christ Jesus, and then let the poor cast in their mites, and the work of Home Missions would be amply provided for. And let every reader of this article feel that he is himself responsible for a portion of the means necessary to this result.—Home Missionary.

PROTESTANT ASSOCIATIONS.

We have given our readers some account of the N. Y. Protestant Association, which was organized several months ago. Ever since its formation, it has held

stated meetings, for the purpose of discussing the abominations of Popery and opening the eyes of the community to the movements of the Beast. At a late meeting, the following resolution, recommending the formation of similar associations in other places, was passed:

Resolved, That it be recommended to our brethren of the Protestant Churches in all our principal cities, to form a PROTESTANT ASSOCIATION in each city, for the purpose of exposing the evils of Popery, and defending the principles of the Reformation; and that the President and Secretaries, be instructed to transmit a copy of this Resolution to one or more of the most respectable clergymen or laymen in each city, to stir up the Christian community, and to defend the truths of God, against all encroachments upon the purity and simplicity of the Gospel.

Are not Christians too indifferent on this subject? That Popery is increasing in our midst there cannot be a doubt. Ought not special efforts to be made to counteract its influence? And what plan would be better than that suggested in the foregoing resolution? The following remarks, published in connexion with the resolution, are to the point.

"Popery, in our land, is precisely the same in its genius and spirit as it ever has been. It is unreformed and unchanged. Its aspects and peculiarities may be concealed, disguised, and adapted to the circumstances growing out of our free institution. But its claims to infallibility; its perfect and absolute submission to the Pope's will and canon; and its actually using, among us to this day, the very same decretals, canons, and all doctrines and rites of the Missal, which have ever been used in Rome, even in the dark ages,—do complete the demonstration that Popery is unchanged in its nature and spirit.

Wherever it gains an ascendancy, it tends to subvert and destroy, by the very laws of its nature, all civil and religious liberty. This fact is written legibly in the history and present condition of every kingdom, and nation, where it is the religion of the court, and is established by law, as in Spain, Italy, Austria, &c. Hence we may fairly infer, that it waits only the opportunity of gaining the ascendancy of power, to inflict on us, in this country, all the evils produced by it in Europe, and our southern Continent. That this will not take place, we readily admit. But, then, the calamity is to be prevented, under divine grace, only by the concentrated, and active exertions of all Christian patriots."

[Christian Soldier.]

DEDICATION.—On Wednesday the 1st inst. the house recently erected for public worship by the Congregational Society in Bristol, Hartford county, was dedicated to the service of Almighty God. In addition to the singing which was superior, and adapted to the solemnity of the occasion, the public services of the day were performed in the following order. Invocation and reading the 84th Psalm by Rev. Joseph Harvey of West Chester—Introductory prayer by Rev. Luther Hart of Plymouth—Sermon by Rev. David L. Parmelee, the pastor, the text Psa. lxxxiv. 10—Dedicatory prayer by Rev. Noah Porter, D. D. of Farmington—Concluding prayer by Rev. David D. Ogden of Southington—Benediction by the pastor. The day was favorable, the congregation was much larger than could be accommodated within the house, and were apparently much interested. The house thus dedicated, is a fine specimen of what houses of public worship should be, neat and elegant without superfluity. Through the public spirit and liberality of a member of its church and society, a

good toned and well finished organ has been placed in the house, as a powerful aid to a large choir of singers in performing an interesting part of the solemn services of the sanctuary. The subsequent demand for seats in this new edifice has been such as to evince that something of the spirit of the Psalmist is possessed, who said, "for a day in thy courts is better than a thousand. I had rather be a door keeper in the house of my God than to dwell in the tents of wickedness."—Con. Obs.

Temperance Reform.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

Mr. Capper, the Secretary, read an abridgment of the report of the Committee, by which it appears that 200 public meetings have been held, with the assistance of deputations from the Society, besides many others throughout the country; that more than 55 Auxiliary Societies had been formed, and that so extensive an interest had been excited, that nearly 1,000,000 of the publications of the Society had been printed in London alone. Attention had been awakened in the army and navy; several regimental societies formed, and 400 Greenwich pensioners have given up their grog, influenced by the example of the two gallant admirals, governors of that establishment. The report also stated that in the island of Oahu, a society of 1,000 natives have totally abandoned the drinking of spirits; and that 700 Hottentots, on the Kat river, having joined in a Temperance Society, have petitioned the Governor of the Cape of Good Hope not to grant them any licenses for canteens in the new settlement. The report holds out to the supporters of the Society, the hope of producing, in 15 years, a saving to the country of £300,000,000 sterling, besides a relief of a vast catalogue of burdens and miseries. The finances of the Society were nearly exhausted, and the Committee urgently solicited contributions from those who approved of the objects of the Society, and especially annual subscriptions.

The Rev. Dr. Bennett proposed a resolution recommending efforts in favor of the Society's funds, and spoke at length in defence of the Temperance principles, and in favor of vigorous Temperance measures. In the course of his remarks he said:

"If ever we wished to see the triumphs of religion in this country, we must aid the cause of Temperance: for that mighty Spirit which saved the soul operated by the Word, and that was addressed to the rational powers of man; could we then hope that that word would operate upon a man whose mental faculties were benumbed and half destroyed? We could no more expect a man to be converted when he was drunk than if he were dead. Roll away, then, this stumbling block, and for the sake of God, prepare the way for the operations of that mighty Spirit, whose holy inspiration gives men right views, holy affections, and religious lives. The crimes of our country they had heard were tremendously multiplied, and had almost all been perpetrated under the influence of intoxication. The late riots of Bristol, with their accompanying outrages were all pursued under the influence of drunkenness. He said to a criminal once, "I suppose you were not sober when you did that?" "Sober, Sir!" exclaimed the man, "what a question is that to ask me! Do you think a man could do such a thing in his sober senses? O, no, he must have something to work him up to it?" They had probably observed the spider watching the little fly, and coming out from his hiding place and twining a web or two about his victim, rush back again to his corner; they knew not what the spider went there for, but if he were to reason from analogy, he should imagine that there was a gin-shop there. For

it was well known, that the horrid crime of Barking was perpetrated under the influence of intoxicating liquors; men were entrapped by little and little, and when a sufficient quantity of drink was administered, something still more pernicious was administered; but even then, when the murderers had bound their victims in chains, like the spider, turning web on web around him, they themselves required a stimulating draught ere they could perform the bloody deed."

The Rev. John Maclean, of Sheffield, seconded the resolution,—giving, among other remarks, the following answers to one or two popular objections:

"Oh, but some said it helps digestion. When he saw animal substance in a high state of preservation in chemist's shops, he was led to inquire what preserves them? Ardent spirits; and that was enough to lead him to conclude, that they hindered digestion. Again, those in the habit of drinking them had, in general, but little appetite; and the confirmed drunkard was accustomed to say, they did for him as well as food; this was because they weakened the appetite and tone of the stomach, and deadened the powers, by which appetite was excited. This statement he did not make so much on his own knowledge as upon the authority of seventy-five medical men in Edinburgh, and as many more in Dublin, who had made a declaration to that effect. Then, as to giving strength to the system, they all knew that in a high state of fever a weak man might become so strong as to require five or six powerful men to hold him down; but when the fever subsides, a collapse takes place, and he was as weak as he was strong before; if they wish to acquire strength in this way, they might as well get a brain fever at once. He related an affecting account of a poor woman, who died in consequence of disease superinduced by excessive drinking, who on her death bed declared to her mistress, who visited her, that she was the author of her crime, as she first taught her spirit drinking by giving her drams when at work. Many, alas! had been guilty of the same deed, but the times of this ignorance he hoped God had winked at, but now commanded men every where to repent."

The collection was then made, after which the Bishop of Chester moved that the declaration to be signed by the members should in future be as follows:

"We agree to abstain from distilled spirits, except for medicinal purposes, and to discontinue the causes and practices of intemperance."

The Bishop read extracts of private communications, detailing the beneficial results of the societies.

TWO DRUNKARDS REFORMED.

"I am glad," said I, "Captain, to see that you use no strong drink now; for, three years ago, I remember to have solemnly warned and exhorted you to quit it." He replied, "I had to quit it, or it would have killed me; and now I have left off selling the vile stuff."

Of course I congratulated this very amiable and worthy citizen, whom I saw in a village of New-Jersey not many days since, and encouraged him to adhere to his good resolution of total abstinence.

"But," continued the Captain, "I've got a good anecdote to tell you."

"About whom?" said I.

"About yourself," resumed he: "do you not remember when you was in my store three years ago, to have seen there a carpenter, a large stout man, who was then a great drunkard?"

I told him that I did remember the carpenter, and that I had some conversation with him; but could not recall a single expression.

"Why," said the Captain, "the fellow was the greatest drunkard I ever knew; he would drink two quarts of whiskey a day; and by four every afternoon was past work. He asked you once and again, by way of insolence, what would become of the drunkards; when you turned upon him, and said, 'Now let me tell you, my friend, that you must either *dama rum, or rum will dama you: for one or the other of you will soon be damned for ever.*' Your words, sir, stuck with him; and I don't believe he has been drunk since. He is now a member of the temperance society, and does not drink a drop."

I could only reply to the Captain, "this is good news indeed; and I thank God I was enabled to make so profitable a speech."—*Philadelphian.*

AN INSTRUCTIVE FACT.—We are informed that Capt. Whitney's company, ordered from Fort Hamilton to the western frontier, had, up to the 10th inst., lost but one man; while four companies lost one fourth of their whole number by the cholera. Capt. W.'s company had, without his knowledge, mutually pledged themselves to entire abstinence during the campaign. He also is a temperance man.

Ye that are brought to Christ by the law, do not ye judge and condemn them that are brought to Christ by the gospel; and ye that are brought to Christ by the gospel, do not ye despise those that are brought to Christ by the law. Some, therefore, are brought to Christ, and embrace him, by storms, fire, and tempests; others by more easy and gentle gales of the Spirit. Thus the divine Spirit is free and sovereign in his works of conversion, and as the wind, which blows when, where and how it pleases, without waiting for any sort of qualification or preparation in men. Thrice happy are those souls that are brought to Christ, whether it be in a winter's night or on a summer's day. Let the coming soul then remember, that such as were received by Christ in years past, such he still welcomes and accepts without qualifications, &c.—*Brook.*

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, on Saturday morning last, HENRY E. DWIGHT, Esq. son of the late President Dwight, aged 35. Mr. Dwight had long been affected with a pulmonary complaint, which had greatly impaired his constitution, but as we understand, eventually fell a victim to a violent rheumatic attack, which operating on a frame affected by previous disease, has eventually terminated his valuable life. Mr. Dwight was a well educated and ripe scholar, and founded his enjoyments of the present, as he anticipated the happiness of his future earthly concerns, on the rational pursuits of learning and science.

Several years since Mr. Dwight visited Europe, and by practical observations and assiduous industry, rendered himself familiar with the improved modes of instruction adopted in the European Schools. His attention was particularly directed to German Literature, and to the peculiar systems of instruction devised by their philosophers.

On his return to his native country he published an account of his visit to Europe, containing much new and valuable information. Soon afterwards he became one of the proprietors and instructors of the Gymnasium established in this city, and of which his brother, Rev. S. E. Dwight, was senior proprietor. Mr. D. had recently been selected, as one of the professors of the contemplated University in the city of New York, at which place he delivered several interesting courses of popular lectures.

It was his intention to have revisited Germany had his life been spared, and to have made more minute and critical examinations into their plans of education. But the Almighty ordered otherwise, and in the meridian of life, in the fullness of intellectual powers, and with incidental advantages for the pursuits of learning rarely possessed by his countrymen, his career has been terminated.

The regrets of a community that appreciated his virtues, that had been benefitted by his public efforts in the cause of science, might be mingled with the deeper grief of his friends and relatives, who knew him intimately in all his social, and we may emphatically add, religious affections.—*Herald.*

On Sunday morning, the 12th inst. Mrs. Sophia C. Isham, widow of the late Rev. Chester Isham, of Taunton, Mass. at the age of 36 years. In the death of Mrs. Isham, her friends mourn not for her, for they believe that to her the exchange is infinite gain; but they mourn a loss to themselves which nothing of this world can supply. She had reached a period of life and station when she was able to render herself highly useful. Though of a constitution naturally weak, and broken by disease and affliction, of which she had met with more than an ordinary share, her mind had still retained its wonted vigor, and advanced amid its calamities to an unusual degree of maturity. Nor was she satisfied with the mere possession of qualities, which enabled her to influence and mould the character of others: she put these in requisition, and set herself to the actual work of doing good. She felt that Christ never designed his followers should be idle in this great field of labor, but that every one might find abundance of employment and her great anxiety was to be faithful to her Master's service. Numerous testimonials, to which we cannot now advert, exist, which declare the deep interest she felt in many of the benevolent projects of the day, and the maternal association to which she belonged, and which she actively and zealously aided, bears witness to the immense influence and responsibility which in her mind attached those who fill the station of mothers in our land.

As a mother, she watched over those of her own house with an affectionate and enlightened regard, leaving an impression on their minds which will never be erased. The duties of a daughter, wife, and sister, were discharged by her in an exemplary manner, distinguished alike by moderation, firmness and affection. She was early taught the ways of virtue, and the knowledge of her relations to her Maker, and those around her added to the peculiar lustre which marked her character. Her mind, naturally quick and penetrating, was thoroughly cultivated by those studies which strengthen and enlarge the powers, as well as those which adorn the character of her sex. In the various scenes of her checkered life she possessed a competency which enabled her to feel at home in the discharge of all her duties. Those only who knew her worth, can feel adequately her loss. Her last protracted and tedious illness she endured with christian fortitude. From the first she imbibed the impression that God would call her to her eternal home in the heavens; still, while she was submissive to the will of God, her bosom was swayed by alternate hope and fear. When at last her physicians despaired of her recovery, she expressed her most entire satisfaction with the providence of God—she felt that what he does is right, and was content to bid adieu to the objects of her affection here, and be with Christ, which is far better. From this time her mind was clear and collected; she knew whom she had trusted, and to the last she retained the most perfect self-possession. Her voice, exhorting and warning those around her, yielded to a calm and peaceful death. Thus one for whose loss our hearts bleed, died as the christian dies, and Oh! if any thing can prove the immortal being of the mind, it is when like her's we see it in full possession of all its powers, surviving the wreck of a worn and wearied frame; and if there be any scene of joy and exceeding triumph here below, it is when the sainted spirit of the christian wakes on the bright dawn of an earthly Sabbath, and wings its way to begin an eternal Sabbath of heavenly rest.

In this city, on Saturday evening last, Martha Elizabeth, daughter of Egbert H. Tryon.

In this city, on the 5th inst. Mr. Jacob Heminway, aged about 46.

In this city, on the 6th Mr. Charles Sanderson, a colored man, aged 45; on the 9th, Mary Moor, a colored girl, aged 6 years.

In this city, on the 7th, Mr. Timothy McCully, aged 30.

In North Haven on the 5th inst. Mrs. Ennetia Bradley, aged 31, wife of Mr. Eri Bradley, and daughter of Mr. Isaac Bassett.

In Derby, on the 29th ult. Miss Hannah Almira Prindle aged 17, daughter of Mr. Lewis Prindle.

At Trenton, N. J. of Cholera, Chief Justice Ewing, a man of great worth.

Poetry.

[For the Religious Intelligencer.]

WRITTEN ON READING THE UNEXPECTED DEATH OF TWO
YOUNG FRIENDS.

What, dead! and shall I see your forms no more?
And are ye buried in the cold dark grave—
Ye whom in childhood's days I knew, with whom
I've past in sport the hours away, around
The consecrated spot where now ye lie
In stillness?—How your names bring back the scenes
Of boyish days—the rustic school-house now
I see, with mossy rocks around, and hills,
And each familiar tree—and now I hear
The murmurs of the brook—and now the shouts
Of joyful sports, the revelry of mirth—
I see the group of smiling innocence.
Oh! 'tis a joyful day, proud ones, for you!
And now I see you move—'tis mockery!
For ye are dead—alas that such should die,
And are ye dead indeed, or does a dream
Distract my sleeping hours!

How like a dream,
How like a passing tale is human life—
A fitting shadow that eludes the grasp;
And Time the name of what was, but is not.
And it is well. "I would not always live"
In this ungodly world where sin abounds.

Is it not better never here to feel
The chill of melancholy age—to go
In youthful prime to God and never know
Decay? Is heaven an ill exchange for this
Poor vale of tears? I would not always live—
But I would mount on wings of faith and love
To heaven, where Jesus is, and sing the praise
Of him whose dying love has overcome
The terrors of the grave.

FAITH, HOPE, AND LOVE.

[Selected for the Religious Intelligencer.]

Faith, Hope, and Love were questioned what they thought,
Of future bliss, by pure Religion taught:
Now Faith believed it firmly to be true;
And Hope expected so to find it, too;
Love answered smiling, with a generous glow,
Expect,—believe,—"I know it to be so!"

THE HOLY DEAD.

[By Mrs Hemans.]

The holy dead!—oh! blest we are
That we may name them so,
And to their spirits look afar,
Through all our woe!

Blest that the things they loved on earth,
As relics we may hold,
Which wake sweet thoughts of parted worth,
By springs untold!

Blest, that a deep and chastening power
Thus o'er our souls is given,
If but to bird, or song, or flower,
Yet all for Heaven!

[From the Philadelphian.]

PRAYER AT THE COMMENCEMENT OF A PRO-
TRACTED MEETING.

BY MRS. H. M. DODGE.

Lord we are waiting now. Is there not seen
A little spot upon the distant sky,
A small, light, floating cloud? Oh, let it be
The herald of a mighty shower, the pledge
Of fruits and ripened harvest; let it be
The blessed harbinger that thou art near
With the rich droppings of thy saving love.
Thou hast been passing, Lord! Thy chariot wheels
Have left a glory in their path of light,
Yet thou didst pass along! There was a band
Of ministering spirits with thee, and their hymns
Were full of heavenly love, of grace, free grace,
Through thy redeeming righteousness, to man;
Yet thou didst pass along! Oh, now descend,
And pass us not again till we are blessed—
Powerfully, richly blessed. Let us but touch
Thy gracious garment and our souls shall live.
Yet let thy voice be mighty in our midst,
And pass us not again till thou hast laid
Thy conquering hand of love upon our foes,
And made them all submit! Oh, shed abroad
The wonders of thy grace in every heart,
And let Bethesda's pool be opened here
To heal diseases of the soul. Oh come,
In all thy majesty, in all thy power;
Destroy the mighty holds of sin and death,
The tempter's fortresses, and let us breathe
The pure air of thy kingdom, pure and free
As the redeemed in Paradise. Oh come,
Thou Star of Bethlehem, thou Sun of Peace,
Thou Glory of the highest heaven of heavens,
Come now and bless our souls; behold we wait
In solemn, trembling readiness; behold
Our eyes are turned from vanity and sin:
In waiting for thy presence, let it come;
Thy saints are weeping here; they mourn, Oh Lord,
And long for thy approach: here they have knelt
Around thy covenant altar, and have made
A solemn, awful promise not to cease
Their agonies and pleadings at thy feet.
Till thou dost come and bless: then, Oh descend
And disappoint them not. Lo! here is found
The trembling sinner, too—the frightened soul
That sees its awful guilt, and now would hide
Beneath thy shielding righteousness. Oh come
Dear, mighty Saviour, come. What can we do
If thou withhold thy presence? Come and bless!

ORDINATION.

The ordination of Mr. Horace Woodruff is expected to take
place at Orange, North Milford Society on Wednesday, the
22d inst. Sermon by Dr. Porter of Farmington.

Letters received at the Office of the Religious Intelligencer during
the week ending Aug. 17, 1832.

Mrs Eunice Bulkley Fairfield, Ct.; A Crosby, Esq., Cam-
bridge, N. Y.; John Smith, Esq., Brookfield, Vt.; Orr & How-
land, Worcester, Mass.; Samuel Eells, Middletown, Ct.; Nich-
olas Sheldon, North Goshen, Ct.; A. B. Hobart, for R. Roberts,
Corydon, N. Y.; Daniel Gold, Esq., Winchester, Va.; Dr. Geo.
W. Kemper, Port Republic, Va.; Wm. Tuttle, Newark, N. J.;
David Cook, for J. Secor, Genesee, N. Y.; R. M. Bayly, Gen-
eva, N. Y.

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Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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